

river, in a theatre of war. In his opinion, ev

Lord Wolsey considers it misleading to direct the attention of the student of the campaign of 1814 exclusively to the operations in the valleys of the Marne and the Seine. He is one of those observers of Napoleon's career who revolt against any isolated treatment of this campaign as a kind of academic study upon the

... "The Napoleon whom we have known exists no more: our yesterday's (the 10th) success will have no result." Lord Wolsley believes that it was not so much the deep condition of the country after the heavy rain as a recurrence of the fatal malady on the morning of Waterloo, added, of course, to the fact that Napoleon did not expect Blücher's arrival on the field of battle that day,

far as Bremen. It also extended into Bohemia, Spain, and Italy, but in these countries it was still distinguished by persecution. In France, almost from the start, it met with great opposition, and many of its earlier adherents were forced to leave the country. Nevertheless, its success was eventually assured. The first synod, held at Paris in 1559, represented more than two thousand congregations. This synod revised and improved the original Confession (calvin); it was soon published as the *crédit of the Reformation*. The second synod, known as the Gallican Confession. It was amended at the Synod of Rochelle in 1571, and is sometimes styled the Confession of Rochelle. At the same time, the religious wars in France the *Confession of the Reformed Church* was the *Edict of Nantes* (1598) allows almost unlimited toleration. For eighty-seven years this edict remained in force, and the intervening period was the halcyon days of the Reformed Church of France. The pulpits were adorned by great thinkers, such as Jean Dailly, Saurin, Du Ruc, and Claude. Everywhere were established Protestant schools, and there were no fewer than thirty colleges and eight universities. The most celebrated was that at Saumur. The *Edict of Nantes* was not revoked until 1685, although

The year 1604 was a noteworthy one alike in the history of the United Provinces and in that of the Dutch Reformed Church, for it witnessed the arrangement of a twelve years' truce with Spain and the beginning of the great Arminian controversy, which led to the call of the famous Synod of Dort. In 1604, when the Arminians, then twenty-six years old, had been ordained as a Reformed minister. In 1603 he became Professor of Theology at Leyden. He soon became involved in a dispute on foreordination, and in 1605 he was called upon to decide the question at issue. He himself died in 1609, but his adherents, as ministers of the Reformed Church, were condemned for holding opinions contrary to the doctrine of foreordination. He was posthumously subscribed. In 1610 they presented a remonstrance against the decision, and hence were called Remonstrants. They held to traditional election, an unlimited atonement, and the power of the Holy Spirit to exercise saving faith, but must do this through the power of the Holy Spirit; and finally that grace does not act on men in an irresistible way, due to the perseverance of the saints, they were called Arminians. In 1618 all of the Reformed churches of Europe were invited to send delegates, and all of the

employed in Holland. It was the company that had been formed to carry out the reformed religion. The ministers were not to be removed by it. The company promised to maintain, at its own expense, clergymen, each of whom was to receive 120 florins per month. Two more clergymen were to be sent by the year. But the engagements were not fulfilled. The Amsterdam Chamber naturally turned to the Classis of Amsterdam to furnish the colony with ministers. If that body almost all the financial support, approval, and commission, and with its consent, the minister's constant correspondence was maintained. The basis of Amsterdam was, in fact, the metropolitan of New Netherlands, and for more than a century this was acknowledged. The ministers of the Rev. Evert Pietersz. Hoedaeus was a stormy one, owing largely to the character of the Governor. The left over of the free mill in which the people had worshipped since 1630 was now replaced by a plain wooden building, and the East River, in which there is now Broad Street, between the bridge streets. Near this church was erected a dwelling house and stable for the "dominee," a word, vocative of the Latin *dominus*, was, in the middle of the eighteenth century, when the names were addressed. In the year 1700, the church, which inscribed on a learned ministry, it

of the ministers to thirteen. In 1759, on a temporary disruption of the Dutch Reformed congregation took place, there were twenty-eight ministers and seventy-three churches. The figures for 1760 were: fifty-one and one hundred at the reunion of the cities in 1772. The Revolutionary war being fought mainly on the territory of the Dutch Reformed Church, it suffered not a little, so that in 1792 there were but thirty-five churches. During the early years of the present century a number of churches were organized in Canada, but they were scattered and few in number. In 1841 there were 234 ministers and 253 churches, and about 24,000 communicants. About 1840 immigration of Hollanders to the West Indian, and thenceforward there was a steady increase. In 1852 the reformed sect in the United States, in 1852 the churches numbered the ministers 338, and the communicants 10,000; ten years later the number of churches had risen to 437, that of ministers to 436, and of communicants to more than 55,000. The money expended for the support of the churches amounted to nearly half a million dollars. At the time of the national centennial of the churches of the Dutch Reformed Church had increased in number to 506, the ministers to 415.

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